Linguistic Corpus Analysis of Historical and Narrative Sources Related to Miqdad bin Amr

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doi https://doi.org/10.22081/ttais.2022.65034.1011

ARTICLE INFO

ABSTRACT

In the Islamic school, there are examples and models that all their personal, social and political status is beyond time, place, race and culture. In this school, after the Prophet (PBUH) and the infallible Imams (PBUT), their prominent companions are among the best examples and role models. One of these companions is Miqdad bin Amr. He is one of the first Muslims who, in addition to his high status among the Sunnis, is also considered to be of high status among the Shiites. Despite the wide range of sources related to the personality of Miqdad bin Amr, the materials available about him are brief, scattered or limited to a specific time period, and some aspects of his personality have not been analyzed. Therefore, this article provides a linguistic analysis of his character as a role model by collecting relevant historical, and narrative sources and paying special attention to Miqdad's personality traits and characteristics. This article uses a descriptive method based on qualitative and quantitative linguistic content analysis. The analysis of Miqdad's character using the pattern of character classification in Islamic sources shows that Miqdad's personality is described as chaste, calm, self-confident and clever in narrative, historical and Qur'ānic sources.

1. Introduction

It cannot be doubted that characters have played an undeniable role in history. For example, in the history of early Islam, characters were influential according to their status and position in the formation process and outcome of events (Kalbasi Esfahani & Qobadi, 2012, p. 92). Investigating the structure of people's personality is one of the important and favorite areas of psychologists, which refers to the basic units or constituents of personality in psychology (Mervielde & De Fruyt, 2002). The existence of the trait of perfectionism makes a person move to get closer to perfect personalities and recreate their traits in himself (Sharafi, 2000), but since it is not possible to find a comprehensive model for personality traits that includes all personality dimensions (Block, 2001), psychologists have been recently looking for other solutions for classifying and collecting traits (Shojaei, et. al, 2013). Among the solutions presented for the classification of attributes and solving the problem of comprehensiveness of attributes one can refer to religious texts (Friedman & Skoustak, 2010).

In Islamic religious texts, verses and hadiths are very rich sources for extracting personality traits (Shojaei et al., 2015). Examining the personality of the companions of the Messenger of God (PBUH), who were influential in the events and incidents of their time and even in the developments of the following years and centuries, is an undeniable necessity (Yari & Qobadi, 2012). One of these companions is Miqdad bin Amr, also known as Sani Al-Arkan Arbaa (Kashi, n. d.), admired by the Messenger of God (PBUH) (Ibn Babouyeh, 1998). He was one of the first Shiites and followers of Amir al-Mu'minin Ali (PBUH) Bahrani, 1994). In biographies and general chronicles, there are some points mentioned about Miqdad during the Prophet's (PBUH) mission period, after the mission and the event of Saqifa (Jamil, n. d.; Majlesi, n. d.; Waqidi). Some of the texts are dedicated to his political and social life (Ibn Athir, 1988; Ibn Tawoos, 1990; Majlesi, 2005); however, it seems that the analysis of the linguistic content in regard to his personality traits in historical, Qur'anic and narrative sources has not been fulfilled in the form of an article so far, and addressing it can be useful for better identification of the personality traits of this noble companion as a role model.

Personality has been derived from the Latin word Persona. Persona in ancient Greece referred to a mask that theater actors put on their faces. This meaning gradually expanded and included the role of the actor. The main and basic concept of character is a formal and social image that a person draws based on the role he plays in society. In fact, the individual himself presents to society a personality according to which society evaluates him (Ruhollahzadeh, 2009). In general, personality is specific patterns of thinking, emotion and behavior that determine a person's personal style in interaction with the social and material environment. According to Gordon Allport, personality is a dynamic organization that is inside each person and includes psycho-physical systems that determine his behavior and thinking (as cited in Atkinson, et.al, 2018).

Overall, despite a wide range of sources available on the personality of Miqdad bin Amr, these materials are sometimes brief, scattered or limited to a specific time period. In addition, some aspects of Miqdad's personality based on psychological analysis have not been mentioned in these sources. On the other hand, the linguistic analysis of Miqdad's character as a model and an example has not been fulfilled in the sources. Therefore, in this article, an attempt has been made to provide a linguistic analysis of the personality of Miqdad as a

model by collecting historical, Qur'anic and narrative sources related to Miqdad and paying special attention to his personality traits and features.

2. Literature Review

In Islamic sources, personality and personality patterns have been discussed. In Islamic sources, "model" (*Oswah*) has been used to mean following and imitating (Qaemi Moghadam, 2002,). Since people love perfection, they are always looking for role models to shape their personality (Mahdavi Rad & Zarsazan, 2005). This desire is a natural thing that man is willing to face many hardships to achieve (Abassi Moghadam, 2011). It is for this reason that the model method or presentation of models is one of the effective methods in Islamic education and training and has a special place in all educational and propaganda systems and even in non-Islamic systems (Abassi Moghadam, 2011). Accordingly, the Holy Qur'an has introduced patterns and models. Mentions can be made of Prophet Noah (PBUH) as a model of stability and resistance in preaching religion, Prophet Abraham (PBUH) as an idol breaker and a role model for confronting polytheism, Prophet Ayub (PBUH) as a hero of patience and a role model for coping with the hardships of the times, and Prophet Joseph (PBUH) as a role model for controlling lusts.

When we talk about "models", the issue of life conduct (*Sirah*) is also raised (Pasandideh, 2007, p. 106). According to the opinion of Shahid Motahari (may Allah be pleased with him), *Sirah* is a behavioral style and a special way of life, the principles, standards and methods that a person has in his actions and behavior (Motahari, 2004). In the Islamic school, models beyond belonging to time, place, race and specific culture are introduced so that they can guide people and believers of all ages and eras (Mahdavi Rad & Zarsazan, 2005). After the Prophets and the Infallible Imams, their companions are considered among the religious examples and models. According to Ahl al-Bayt (PBUT), the companions are those who, as a result of continuous service to the Messenger of God PBUH) and his Ahl al-Bayt, their temperament is visible throughout their existence in such a way that even their speech, behavior and thoughts are affected (Marefat, 2004). Among these companions, one can refer to Miqdad bin Amr, also known as Miqdad bin Aswad (Ibn Hajar Asqalani, n. d., Vol. 6, p. 160), who is one of the first Muslims (Majlesi, n. d., Vol. 38, p. 228), someone who, according to the words of the Messenger of God (PBUH), is from the Ahl al-Bayt (Al-Mofid, 1992, p. 222) and heaven longs to meet him (Deilami, 2005). Imam Sadiq (PBUH) referred to this character in the event of Saqifa and allegiance with Abu Kardar. In his case, he says, "At that time, Miqdad was the best among the people in terms of faith" (Majlesi, n. d.). However, Miqdad is a character who has not received the attention he deserves in terms of his personality dimensions in Islamic studies. In general, the sources about the personality of Miqdad bin Amr can be divided into several categories as follows.

1. The first category includes the sources that have centrally and independently mentioned the general aspects of Mogdad's life from the time of his birth to the time of his death, some of which are more complete than others, and some others only cover the special and important parts of Mogdad's life. For example, the book of *Miqdad bin Al-Aswad al-Kandi, the First Persian in Islam,* is the biography of Miqdad bin Amr, in which his family history and the events of his childhood, conversion to Islam, migration to Abyssinia and Medina, participation in the early wars of Islam, events after the passing away of the Prophet (PBUH) and the story of Saqifa until the death of Miqdad have been mentioned in a narrative form. In the other part, the book has discussed his moral virtues in the light of traditions and the Qur'anic verses. This book, which is in Arabic, can be said to be almost the most complete source that has collected the materials related to this noble companion. The book

of *True Heroes* is another source that talks about the sacrifices and sincerity of Miqdad in the prophetic era, which can be said to have no logical and coherent order. Another book that is included in this category is *A Profile of Miqdad*. This Persian book that briefly focuses on the story of Saqifa and the seditions after the death of the Messenger of God (PBUH) has given an overview of Mogdad's life, and most of Mogdad's biography has been discussed in it (Al-Faqiyya, 2007; Khaled, 1973; Mohammadi Eshtehadardi, 2011).

2. Also one can find sources of general history that referred to Miqdad sporadically in various historical events, such as the early wars of Islam, the migration to Abyssinia and Yathrab, the period after the death of the Messenger of God (PBUH), the caliphate of Amir al-Mu'minin, etc. (e.g., Ibn Athir, Beta; Ibn Saad, Beta; Balazri, Beta; Abbas Qomi, 1919).

3. Furthermore, there are the sources that have discussed the biography of the Ahl al-Bayt (PBUT) and their virtues and, accordingly, have mentioned some companions of the imams, such as Miqdad bin Amr, and have presented some information about them (Ibn Hisham, n. d.; Ibn Shahrashob, n. d.).

4. Next, there are the sources that have been specifically written to record the virtues of the companions and introduce them. Like *The Encyclopedia of the Companions of the Prophet (PBUT)*, the book *Asad al-Ghabha fi Ma'rifah al-Sahaba*, in which the names of more than seven thousand companions of the Prophet (PBUT) have been arranged in alphabetical order, and a chapter is assigned to each of them, including explanations on the date and place of birth of the Companions, parents, the date they converted to Islam, their association with the Messenger of God (PBUH), historical events such as participation in wars and presence in incidents, responsibilities, etc. Furthermore, one can find *Kitab al-Istiyab fi Ma'arfa al-Ashab*, which contains useful information about the companions of the Holy Prophet (PBUH) being arranged in alphabetical order. This book also divides and introduces the companions according to their fame, nicknames or fame associated with their names and nicknames. Such books, despite their relative comprehensiveness, and also their scholarly tone, do not take an analytical approach toward the content (Ibn Athir, 1998; Ibn Hajar Asqlani, n. d.; Ibn Abd al-Bar, 1991).

5. The last category includes other narrative sources that have different narrations about the honor of Miqdad bin Amr, or even have provided his narrations. This category also includes commentary books that explain the dignity of revelation and interpretation of some verses in the role of Miqdad bin Amr and his virtues. Although these sources enjoy a special order, their purpose is not to expand and analyze the content, and as a result, their content is brief and lacks details (e.g., Tabatabaei, 1991; Tabarsi, 1991; Ali bin Ebrahim Qomi, 1984).

3. Methodology

Since the information needed in this research was all in written form in historical and narrative sources and sometimes other researchers had also explained them, a descriptive method based on linguistic content analysis was used. The type of content analysis used in this article is qualitative and quantitative. According to Philip Stone, content analysis is a method that objectively and based on certain rules discovers special characteristics of a message (as cited in Iman and Noshadi, 2010, p. 18). Content analysis as an analytical technique gained significant popularity in the early 20th century in the field of communication.

There are two forms of content analysis, namely, quantitative content analysis and qualitative content analysis. The method of qualitative content analysis deals with the inference of results based on the characteristics of the message, and for this reason, it has attracted more attention in social sciences and applied sciences. According to the supporters of qualitative analysis techniques, the importance of indicators does not necessarily depend on their frequency and it is not possible to reach the desired result based only on the frequency of data. According to them, it is possible that the presence or absence of the same feature in documents is more important than other features whose relative frequency is higher (Holsti, 1994, p. 22).

Two general categories for content analysis can be imagined: conceptual analysis and relational analysis. Conceptual analysis is usually based on the frequency of use of a concept in the form of words and phrases in a text. On the other hand, the relational analysis goes further and analyzes the relation of concepts according to indicators, such as coexistence and substitution in a text.

The subject of qualitative content analysis can be all types of communication recorded in manuscripts of interviews, discourses, observation, video tapes, documents, etc. (Sotoudeh Arani & Daneshiar, 2008). In quantitative content analysis, the counting of content units is used and efforts are made to measure certain features in the text (Sotoudeh Arani and Daneshyar, 2008). In this research, the content analysis of the subject of Migdad's character is qualitative and is inspired by linguistic achievements. In the analysis of linguistic content, both words and the relationship between them are considered. Therefore, it is possible for the researcher to analyze expressions based on two components of frequency and semantic relationship.

The materials used in this research can be divided into three categories:

1. Qur'anic sources: interpretations of the Holy Qur'an and books related to the revelation of the Qur'anic verses, such as Tafsir al-Mizan, Tafsir al-Mansoob ala Imam al-Hasan al-Asgari, Tafsir Firat al-Kufi, Tafsir Noor al-Saqlain.

2. Narrative sources: both Shia and Sunni sources and focusing on authentic Shia books such as Bihar al-Anwar, Sharh Nahj al-Balagha, Amali, Ayun Akhbar al-Reza (PBUH), Al-Khasal and Tohf al-Aqool.

3. Sources of history and conduct (Sirah): such as Tarikh Yaqoubi, Tarikh Khalifa, Al-Kamal fi al-Tarikh, Tabaqat al-Kubari, Sirah al-Nabiyyah, Asad al-Ghaabah fi Marafah al-Sahaba, Al-Astiyab fi Marafah al-Sahhabah and al-Isabah fi Tamiz al-Sahabah.

Psychologists who study the traits have made extensive efforts to understand the structure of personality. The result of these efforts, which are usually done by extracting words related to personality from dictionaries, have led to various lists and patterns of traits (Shojaei et al., 2015, p. 8). To analyze the personality of Miqdad bin Amr, the model obtained by Shojaei (2015) in the article on the structure of personality based on Islamic sources was used in the framework of the approach of traits. According to him, by collecting and discovering the structure of personality from Islamic sources and by using the method of linguistic semantics and conceptual correlation, fifteen great traits or attributes are obtained as the main factors of personality, which are: peace of mind, moderation, ego enhancement, good mood, inhibition, flexibility, obligation, happiness, being active, chastity, stability, shrewdness, humility, seeking communication and responsiveness (Shojaei, 2015, p. 76).

Table 1 is the model designed by Shojaei (2015) for the analysis of the structure of personality based on Islamic sources.

Table 1. The Main Components of Personality in Islamic Sources (Shojaei, 2015)

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1	Peace of Mind	Safety	6	Flexibility	Leniency	11	Stability	Tolerance
		Optimism			Forgiveness			Dignity
		Relaxation			Social Adjustment			Patience
		Philosophy and The Meaning of Life			Acceptance and Surrender			Self-Preservation
2	Moderation	Good Luck	7	Obligation	Appreciation	12	Shrewdness	Intelligence
		Moderation			Honesty			Foresight
		Social Justice			Fairness			Insight
		Mental Balance			Keeping the Promise			Personal Growth
3	Ego Enhancement	Courage	8	Happiness	Happiness	13	Humility	Modesty
		Bravery			Vitality			Readiness For Serving
		Ambitiousness			Satisfaction			Sense of Altruism
		Zeal			Sense Of Felicity			Self-Acceptance
4	Good Mood	Friendly Relationships	9	Being Active	Achievement Motivation	14	Seeking Communication	Being Sociable
		Benevolence			Being Useful			Team Work Aspiration
		Gentleness			Perseverance			Devotion
		Openness			Sense of Coherence			Collective Feeling
5	Inhibition	Self-Dignity	10	Chastity	Self-Care	15	Responsiveness	Lawfulness
		Feeling of Independence			Respect			Religious Observances
		Decency and Competence			Contentment			Sense of Responsibility
		Freedom			Modesty			Freedom And Choice
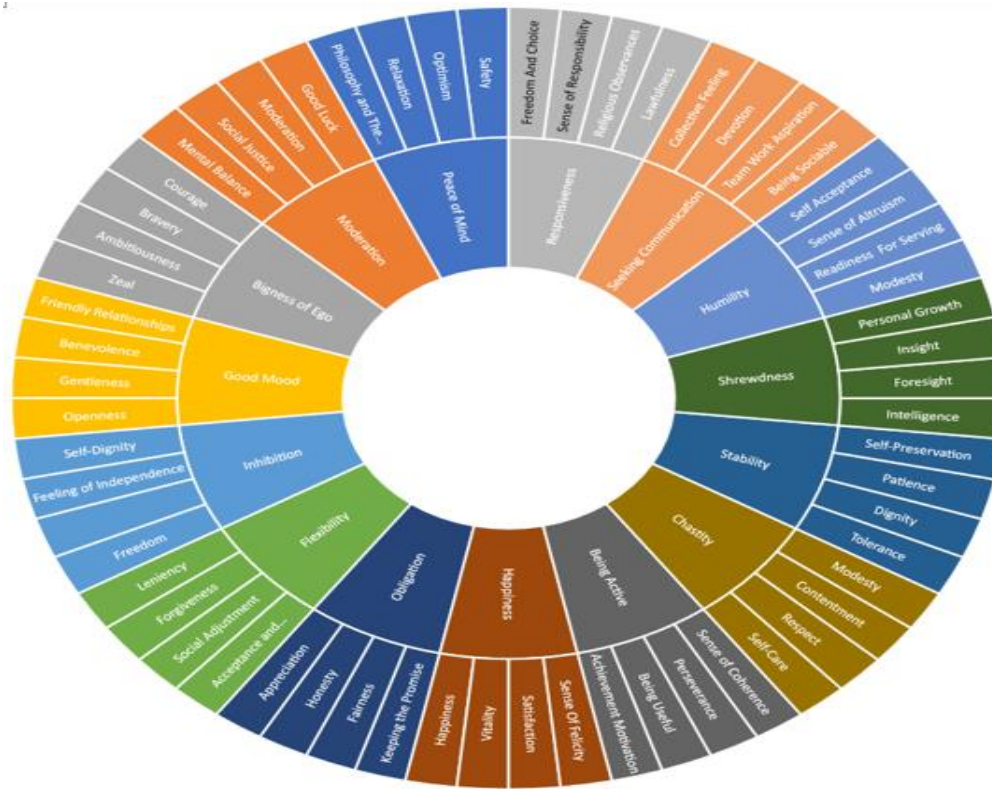
Figure 1. The Main Components of Personality in Islamic Sources (Shojaei, 2015)

Figure 1 presents a schematic view of the model designed by Shojaei (2015) for the analysis of the structure of personality based on Islamic sources. The name of Miqdad has been mentioned in sources in three ways. Sometimes the word Miqdad is used in general and sometimes Miqdad bin Amr and Miqdad bin Aswad are mentioned. According to this point, first by searching the sources, a list of the materials in which Miqdad had been mentioned was prepared. Then the items that were identically repeated in a source or different sources were removed so that the list of sources was integrated without repetitions and additions. After re-examining the prepared list, we separated the items that were related to the discussion of personality, personality traits, moral virtues, behavior and lifestyle. The obtained list was examined in the following two ways:

1. Reviewing and analyzing the content according to the unit of registration (attributive structure or the semantic field of the words themselves): the sources were mostly in Arabic, and in the Arabic language there are specific structures, such as subject noun, object noun, ambiguous adjective and exaggeration to a large extent. They refer to personality traits. Also, a word may not be used in an adjective structure, but an adjective can be extracted from it according to its semantic field.

2. Checking and analyzing the content according to the unit of meaning (texture and continuity of sentences or the theme and content of phrases): in this way, the connected components of a phrase or the theme and content of one or more phrases were examined and the relevant characteristic was deduced.

After analyzing and extracting personality traits related to Miqdad bin Amr, the relevant data to personality traits were arranged in a table to analyze the abundance of sources accordingly. The results were presented to some psychologists to check their compatibility

with personality components. The opinions of these dignitaries were very close regarding the relationship between the sources and the extracted personality traits as well as their matching with the main personality components. The final modification was done after collecting comments and then the results were placed in Table 1.

4. Results

Considering that the purpose of this article was to investigate and analyze the linguistic content of the personality of Miqdad bin Amr as a model and example in historical, Qur'anic and narrative sources, firstly, the name of Miqdad was searched in three forms: Mikdad, Mikdad bin Amr and Mikdad bin Aswad. The result was a list of over 6700 related tokens. In order to integrate the desired list, the items that were exactly repeated in the same source or different sources were separated, and also the items that were not related to the aspects related to the discussion of personality and personality traits were separated. As a result, about 70 items remained on the list. In the next step, in order to extract personality traits and quantitatively check them, once again the text of the remaining sources in the list was analyzed according to the registration unit and denotation unit.

Table 2. The Frequency of the Personality Traits Extracted for Miqdad Extracted from the Narrations

No.	Major Traits	Subsumed Traits	frequency	No.	Major Traits	Subsumed Traits	frequency	No.	Major Traits	Subsumed Traits	frequency
1	Peace of Mind	Safety	44	6	Flexibility	Leniency	---	11	Stability	Tolerance	---
		Optimism	---			Forgiveness	---			Dignity	1
		Relaxation	8			Social Adjustment	---			Patience	10
		Philosophy and The Meaning of Life	10			Acceptance and Surrender	---			Self-Preservation	---
2	Moderation	Good Luck	---	7	Obligation	Appreciation	5	12	Shrewdness	Intelligence	5
		Moderation	---			Honesty	8			Foresight	1
		Social Justice	---			Fairness	5			Insight	15
		Mental Balance	---			Keeping the Promise	17			Personal Growth	23
3	Ego Enhancement	Courage	25	8	Happiness	Happiness	---	13	Humility	Modesty	---
		Bravery	25			Vitality	---			Readiness For Serving	4
		Ambitiousness	---			Satisfaction	---			Sense of Altruism	---
		Zeal	9			Sense Of Felicity	---			Self-Acceptance	---
4	Good Mood	Friendly Relationships	5	9	Being Active	Achievement Motivation	3	14	Seeking Communication	Being Sociable	---
		Benevolence	6			Being Useful	17			Team Work Aspiration	1
		Gentleness	---			Perseverance	---			Devotion	---
		Openness	---			Sense of Coherence	13			Collective Feeling	1
5	Inhibition	Self-Dignity	5	10	Chastity	Self-Care	37	15	Responsiveness	Lawfulness	2
		Feeling of Independence	---			Respect	39			Religious Observances	5
		Decency and Competence	27			Contentment	1			Sense of Responsibility	15
		Freedom	1			Modesty	1			Freedom And Choice	---

The extracted personality traits were in Arabic and Persian. The extraction of these traits was done according to the model presented by Shojaei et al. (2015). Most of the remaining materials were multi-dimensional and expressed several personality traits; therefore, in order to accurately match and correctly translate the Arabic traits, they were given to five experts in the field of psychology to translate the Arabic traits according to the model used in this article and judge the correctness of the extracted Persian attributes. In the end, 394

personality traits were extracted from Arabic and Persian texts. The quantitative abundance of traits extracted from sources can be seen in Table 2.

Considering that according to the analysis and extraction, some of the components and their features did not have any matching categories in the collected sources, they were removed. For example, by searching the sources, no case was found to be applied to the component of seeking connection and self-acceptance, and as a result, this token was removed. After removing the irrelevant items and adjusting the remaining items, a table was obtained in which the features were arranged according to the number of related sources.

For the overall analysis of Miqdad bin Amr's personality, it was necessary to consider the abundance of traits according to the fifteen components of personality, so that it could be concluded which components and related traits matched the most relevant items extracted in the sources. In the following, some examples of personality traits extracted from historical, Qur'anic and narrative sources have been presented:

1. In a narration, Imam Sadiq (PBUH) says, it is obligatory to love the saints of God, and it is obligatory to be friends with the believers who did not change their religion after their Prophet, such as Salman Farsi, Abu Dhar Ghafari, Miqdad bin Aswad Kennedy, Ammar Yasir, Jabir bin Abdullah Ansari; and those who followed them and they acted like them, and friendship with them and their subordinates and followers and those who imitated them and their guidance is obligatory. And also given the analysis of the registration unit, the attribute of faith and the context, one can extract the attributes of stability (patience) and chastity.

2. It is narrated from Imam Sadiq (PBUH) that twenty-seven men will rise up with Imam Mahdi (PBUH) from behind Kufa. Fifteen of them are from the people of Prophet Moses (PBUH), and seven of them are the Companions of the Cave, and Yoshua bin Nun, Salman, Abu Dujaneh Ansari, Miqdad and Malik Ashtar are among them. They are the helpers and agents of Imam Mahdi (PBUH) (Majlesi, n. d.). According to the narration related to the rise of the savior of humanity, and also knowing that Miqdad is one of the agents and companions of Imam Mahdi (PBUH), the following attributes were extracted tranquility (serenity), chastity (meditation and virtue), moderation (social justice).

3. After the event of Saqifa, Salman says, when the night came, Ali (PBUH) came along with Fatima and their two sons (Hasan and Hussain) and did not leave any of the people of Badr among the emigrants and the Ansar unless he went to their house and gave them their rights. He reminded them and asked them to come to help him, among them only forty-four people agreed to help him, so Ali (PBUH) told them to shave their heads and take weapons tomorrow and come and pledge allegiance to him until the end of their life. When morning came, no one kept his promise except for four people. The narrator says, "I said to Salman, who are those four people? Salman said: Me, Abu Dharr, Miqdad and Zubair bin Awam". Then again, the next night, Ali went to them and reproached them, and they said that they will come in the morning. Again, no one appeared except the four of us. Then he went to them again on the third night. Once more, no one was there except the four of us. When Ali saw their trickery and disloyalty, he became a servant of his house and turned to writing and collecting the Qur'an (Majlesi, 1984, vol. 26, p. 184). Through analyzing the content of the texts and extracting the features based on the main components of personality model in Islamic sources (Shojaei, 2015), the following attributes were extracted from the above narrations concerning Miqdad: security, chastity, self-care, modesty, insight, bravery, zealousness, sense of responsibility, being active (being useful) and commitment (keeping a promise).

4. In a narration from Imam Sadiq (PBUH), we read about the verse concerning the virtue of the Ahl al-Bayt of the Prophet of Islam (42: 23): "I swear by God, no one obeyed about this verse except seven people, which were Salman Farsi, Abu Dhar Ghafari, Ammar, Moqdad bin Aswad Kandi, and Jabir Ibn Abdullah Ansari and Thabit Ghulam the Prophet and Zayd Ibn Arqam" (Majlesi, Beta, p. 22, p. 322). Extracted traits were commitment (appreciation) and commitment (sense of responsibility).

5. It is narrated from Imam Baqir (PBUH) that I heard from Jabir bin Abdullah Ansari who said that I asked the Messenger of God (PBUH) about Miqdad and I said, "what is your opinion about Miqdad?" The Prophet (PBUH) said, Miqdad is from us. God is angry with the one who hates Miqdad and God loves the one who loves Miqdad. Extracted traits included serenity decency, chastity (respect), chastity (self-care) and cleverness (personal growth).

6. Concerning Miqdad's protest against Abu Bakr, one reads that "Miqdad bin Aswad stood up and said, O Abu Bakr! Do not transgress your position and compare your obligation with the size between the finger of ambiguity and the index finger (that is, do not go beyond your limits) and cry over your mistake because this is more suitable for you in life and death and do this work there. Do not rely on the world and do not be proud of yourself with the lowly ones you see, soon your world will be destroyed and you will return to your Lord and He will reward you according to your deeds. You yourself know that this position belongs to Ali (PBUH) and he is the owner of it after the Prophet (PBUH). Indeed, I advised you, if you accept my advice" (Majlesi, n. d., vol. 28, p. 212). The extracted attributes included insight, intelligence, courage, zeal, benevolence, commitment and religious adherence.

7. Imam Sadiq (PBUH) says, after the death of the Messenger of God (PBUH), everybody changed his stance, except Miqdad. Indeed, Miqdad was strong as iron (Al-Mofid, 1992, p. 11). Extracted attributes were tranquility (safety), chastity, respect, and stability (dignity).

8. During the War of Ghabah, the Messenger of God (PBUH) tied the flag of the Islamic Army to the spear of Miqdad and said to him, "You go after the enemy and I will also follow you". Miqdad moved to the enemy with a strong army of 500 and, according to another report 700 men. He says, "I left Medina while wishing for martyrdom from Almighty God, I reached the last person in the enemy's trail. I reached a person named Masada, and I threw the spear to which the flag had been tied at him, but it missed, he also threw a spear at me, which I caught with my arm and broke. Masada ran away in fear. After that, I installed my spear with the flag there so that the horsemen of the Islamic army could see it. At this time, Abuqatadah arrived and joined me while wearing a yellow turban and riding his horse (Vaqedi, n. d., p. 540). The following attributes were extracted courage, the bigness of self (courage), being active, being useful and humility (readiness to serve).

9. During the reign of Imam Ali (PBUH), Miqdad was also among the prominent dedicated and mujahid people in Shurta Al-Khamis. He was accompanied by a group of permanently armed companions and fighters for the life of Imam Ali (PBUH) who would quickly appear in any place (both in the city and outside the city), where their presence was needed and with full preparation in government affairs and to perform specific tasks. In addition to being in the army, this group was also responsible for important duties in times of war, such as enforcing divine limits, maintaining the security of the city of Kufa, protecting the life of Imam Ali (PBUH) and gathering forces for wars (Al-Mofid, 1992, p. 3). Extracted traits included bravery, courage, being active and useful, motivation for

progress, humility (willingness to serve), seeking connections (collective feeling) and a sense of responsibility (lawfulness).

10. During the Battle of Badr, the Prophet of God (PBUH) formed a military council and asked the opinions of his companions in order to measure the faith of his companions and to be aware of their talent and fighting power. First, Abu Bakr stood up and said, "The great and brave Quraysh are present in this army". The Quraysh have never believed in rituals and they have never been humiliated since they became dear. This nation will never be willing to lose its position and power. Therefore, they will fight with us with strength and power. On the other hand, we have not come out of Medina fully prepared (that is, it is expedient not to fight and return to Medina). The Prophet (PBUH) said to Abu Bakr, "Sit down". After that, Umar bin Khattab got up and repeated Abu Bakr's words. The Prophet ordered him to sit, too. When Miqdad heard these disappointing words, he could not bear it. He stood up and said, "O Messenger of God, do whatever God has ordered. Know that we will always be with you. I swear to the God who raised you to the truth, if you command us to walk through the fire, we will accept your command with our heart and soul. We will never tell you the words of the people of Israel to Moses (PBUH), who said to them: You and your God go and fight, we are sitting here. Rather, we say: fight with the help of your Lord, we will fight with you to the end". After listening to Miqdad's words, the Messenger of God (PBUH) answered him with goodness and prayed for him. These attributes were extracted decency, peace of mind, philosophy and meaning of life, bravery, zealousness, commitment (keeping promises), being active being useful, humility (willingness to serve), responsibility and cheerfulness (friendly relations).

11. In the Qur'an chapter 47: 2, one reads "But those who have faith and do righteous deeds and believe in what has been sent down to Muhammad—and it is the truth from their Lord—He shall absolve them of their misdeeds and set right their affairs." It is mentioned in the commentary books that Imam Sadiq (PBUH) said, "This verse was revealed about Abu Dharr, Salman, Ammar and Miqdad, who did not break their covenant and believed in what was revealed to the Prophet and remained firm on the authority that God had revealed, and that authority was the right of Amir al-Mu'minin" (Qomi, 1984, vol. 2, p. 301). The extracted attributes included decency, philosophy and meaning of life, competence, self-dignity, chastity, respect, stability and patience.

5. Discussion and Conclusion

The investigation of personality traits has been at the center of ethical theories of behavior and has been used informally to describe the personality of individuals (Shojaei, 2015, p. 86). Psychoanalytic approaches, behaviorism, humanism and traits have presented different theoretical models of personality structure. In recent decades, much attention has been paid to the approach of traits as an important field in the study of personality. Despite this, due to the difficulties caused by the lack of comprehensiveness and universality of personality factors in the trait approach, some researchers have emphasized the need to revise the trait approach and use religious sources in this context (Shajaei, 2015, p. 86). By extracting personality traits according to religious sources, fifteen main components could be obtained. The main purpose of this article was to investigate and analyze the linguistic character of Miqdad bin Amr as a role model in Islamic sources according to these fifteen components of personality and to show which characteristics in Miqdad bin Amr's personality have been noticed in more sources and to find out which of these traits have been appreciated more frequently in the Islamic texts.

The method of this article for character analysis was based on rules on the one hand, and it integrates psychological foundations and religious concepts and uses them together on the other hand. The results showed that the personality of Miqdad in narrative and historical sources is described above all as chaste, calm, self-confident and shrewd. In this way, 20% of the extracted sources referred to chastity, 16% to calmness, 15% to self-confidence and 11% to shrewdness. Other components also accounted for less than 10% of the content.

The present research can be compared and contrasted with other similar studies on character description of religious seniors, especially studies related to Miqdad from two perspectives: method and results. Qualitative and quantitative linguistic content analysis has been used in this research. This means that to extract data from the text, the results were extracted based on the characteristics of the message. In this method, it is possible to analyze the frequency of use of a concept in the form of words and phrases in a text, or to analyze the relationship between the concepts of a text according to indicators, such as coexistence and substitution. Such an analysis can measure certain features in the text by counting the content units (Sotoudeh Arani & Daneshyar, 2008).

On the other hand, the analysis carried out had a specific pattern and explained components from religious and psychological fields. This model has been implemented by gathering traits and discovering the structure of personality from Islamic sources, such as the Qur'an, traditions and books of Islamic ethics and based on the opinion of religious and psychological experts. The basic traits are different from the surrounding characteristics in each domain and systematically introduce fifteen major traits as the main factors of personality.

The results obtained in this article are consistent with the findings of some similar studies on Miqdad bin Amr. For example, Al-Faqih (2009) describes Miqdad's attributes as brave, steady, enjoying perseverance, a leader in service, tolerant, patient and courageous. Ibn Athir (1988) mentions his faith, courage, insight, competence and personal development. Ibn Abdul Bar (1991) also mentions the faith, courage of Miqdad in defending the truth and perseverance. In addition, Mohammadi Eshtehadardi (1972) describes Miqdad as a person who was faithful, committed, persevering, active, stable, brave and does thing unhesitatingly. In this study, the same traits were extracted from the analysis of Migdad's personality. It can be concluded that not only the finding of this study is in line with a number of other sources having described the personality of Meqdad, but also this research has provided an analytical base for its findings.

Meanwhile, the study of analysis of the linguistic content of Miqdad's character were also different from other studies. Using a consistent model, it was found that the main components of Miqdad's personality traits were chastity, calmness, self-esteem, cleverness, commitment, being self-restraint, activeness, stability, cheerfulness, humility and seeking a positive relationship. Other investigations conducted in this field have either not addressed the most prominent components of Miqdad's personality traits or their findings have been different from those of the present research. Just the same, the method employed in this research can provide a more solid ground for comparing and contrasting the results of these studies.

This article has theoretical and practical implications. From a theoretical point of view, the present research has presented a model for the personality of people, which can be used to explain the components of the personality traits of the companions during the era of the Prophet (PBUH) and Imams Mahdi (PBUH). From a practical point of view, the findings of

this research can be used in the studies of sociopolitical trends, personality and historical reports. The basis of studies of sociopolitical trends is to accurately identify and clarify the intellectual and practical positions of groups and personalities. For example, in the three approaches of modernism, religion and civilization studies and the studies related to religious trends in contemporary Iran, it is necessary to consider the report of personality analysis and also the centers active in each approach (Sobhani, 2006). The model presented in this article may be useful to advance such research by providing a systematic process in character analysis. In the discussion of personality, in order to achieve a correct understanding of human personality, personality development factors are taken into consideration. In order to achieve an ideal personality, a person needs to know the effective factors in the formation of personality. Additionally, human beings are always influencing and influenced; in either case, the character is involved (Hamet Benari, 2006, p. 110). In order to better understand the traits and main components of personality, the present research can be a step forward. The examination of historical reports goes beyond just reporting events of history, and it has a separate nature. No event can be properly understood without external criteria. In this regard, the analysis model of personality traits and personality used in this research can facilitate the correct understanding of current events. The method of this study may be useful for further research in content analysis of available sources concerning other influential characters in the history of Islam.

Funding

Conflicts of interest

The authors declared no conflict of interest.

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